

The whole problem of inner and outer arises from man's mistaken idea of himself who, though actually not divided, has, for the sake of study, divided himself and, in his ignorance, left himself divided. For the sake of study anything may be completely distinguished but the dissociations, we should not forget, are pure inventions. Actually, they cannot and do not exist in and for man.

In reality, then, man is one but due to this error of expediency, only part of himself at a time, it causes the illusion of two or several states of separation, not only as regards the distinction made between mind and body and structural and functional, but between organism and its environment. In reality, as we penetrate the many built-up complexities which follow from an analytic approach, they are all one problem: to draw of the relations between mind and body, as with body and environment, it may be said that as mind is to body, so is body to environment. That is, as body is a branch of or resultant of mind, so environment, in its turn, is the result of body and mind. Each, then, beginning with mind, is the effect of the other.

Beheld by the mind's penetrating eye, body and mind, as body, mind, and environment, would be seen as one, as each other's aspects, extensions or demonstrations. But for this to be proven, a preparation is needed, not merely for skill in evaluating objective phenomena - though that will enter - but rather in subjective cognition for which we have yet to evolve a really convincing system of verification though that is the very thing that is needed for confirmation of what otherwise